

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

NATHANIEL WILLIS PROPRIETOR AND PUBLISHER, CONGRESS-STREET, BOSTON, MASS.

SATURDAY, JUNE 16. 1821.

Terms, { \$3, 00 a year, payable in 6 months, | To Agents, every }
 { or \$2, 50 a year, if paid in advance. | 11th copy gratis. }

of Religion in Bath, N. H.

For the Boston Recorder.

WILLIS.—I beg the privilege, thro' the medium of your paper, to lay before the Christian public, an account of what has been to be a work of God in this place. We have been greatly edified and comforted by the accounts of this nature, which your pages are so abundantly furnished with; and in return, we hope we may be able to cheer the hearts of others. We tell all those who fear the Lord, that the path does for our souls, that they may be helped to magnify & bless his name. The church in this place was organized in 1734. Although favored occasionally with the labors of several approved ministers of the gospel, particularly Mr. Ebenezer Estabrook, who ended his life among this people, it was not till 1781 that a pastor was ordained. At that time it was composed of 22 members. The Lord had so far smiled on us as to have nearly 200 to our number. In 1782, the late revival, all of whom professed a professed hope, that the regenerating influence of the spirit of God had passed from death unto life. In the year 1811, we were favored with a revival of considerable extent, added 77 members to the church. In 1818 we had some gracious manifestations of divine favor. In the former year, we added, in the latter 24. The year 1819 was a melancholly year. Our Father saw that we stood in need of reformation. In the exercise of infirmity, he was pleased to visit us in his rod. Events of a very humbling and afflictive nature occurred, which led us and people to much searching of hearts, much prayer and supplication. Our warmest desires were felt for the redemption of Zion. Many prayers were offered in public and private for this department. At times there were very remarkable appearances. Clouds hovered over us which portended plentiful showers. For a long time, that faith and patience might be tried, expectation failed. We met time in the divine counsels, for the attention of this people, was during Sabbath in September last. That day, although there was nothing to be calculated to excite uncommon appearances, three persons, during public worship, were directed to the heart. They were members of families;—were among the regular attendants on public worship; and were near neighbors. Their anxiety for the salvation of their souls was felt to excite the attention of the neighborhood, and many more began to enquire, "what must we do to be saved?" During the week, a conference was appointed at one of their houses, to direct invitation was respectfully sent to the whole neighborhood. A full assembly came together. God was a work of a truth. The dread of the Lord fell upon us. We felt as on the day of the eternal world. We prayed as if we were persons who felt the value of the immortal soul. Every heartfelt prayer was never to be forgotten. We asked it then, and since have frequently resorted to it as an interesting era in the religious history of this place. On the Sabbath the public assembly was very full, and unusually solemn. The Lord already alluded to, were there. Every appearance was calculated to excite the mind. Their demeanor and countenances indicated a change of mind; many took knowledge of them, that they had been with Jesus. On the Wednesday following, a meeting of the church was called, that we might unitedly humbly beseech before God,—bewail our sins, and give him,—make our confession,—and pour out our hearts in earnest supplication for the continuance and extension of the work which was manifestly begun. Truly a refreshing season from the presence of the Lord. We confessed and repented our lukewarm spirit. We implored forgiveness. We asked for more grace. The church on that occasion, in the presence of a full assembly, solemnly renewed their covenant. Several resolutions, for promoting a closer walk with God, were adopted, and in humble firm reliance on his strength, were adopted. We resigned ourselves to the Lord, and committed ourselves to his Father. In so doing we enjoyed communion from the Holy One, and every day we have gone on our way rejoicing. For a week or two, our religious conferences were confined to the neighborhood, but the attention commenced. We sent an eye towards other places, and were possible appointed conferences in the neighborhood in town; and visiting from house to house, testifying respect towards God, and faith towards Jesus Christ, to every individual. Several months, it was truly a wonderful season. The spirit of conviction seemed to fall on almost the whole population. The meeting was crowded, and every day open. Every day brought to notice a new trophy of Almighty power. Every succeeding day seemed more awfully solemn than the preceding, by reason of the increase of the number of those who were enquiring what must we do to be saved, and the punishment of the convictions of many of them. It would be tedious to relate the various

exercises of mind, of those who had become new creatures. In relation to one subject they were perfectly the same. They all saw sin to be that abominable thing which God hates, and they were divinely taught to hate it too. Formerly they regarded sin as a light and trivial matter; now they felt it to be a burden too heavy to bear. All sin looked odiously, but ingratitude seemed to wear the blackest hue. Many endured pungent distress in remembrance of past sins, but the remembrance of abused goodness, was a poison that drank up the spirit. From the burden of this, and every other sin, the good Lord was pleased very speedily to deliver many. Christ was revealed in not a few, the hope of glory. These, forthwith began to rejoice in the hope of the glory of God, and having tasted that the Lord was gracious, they began to encourage others to look to the Lamb of God who taketh away the sins of the world.

Here it is pleasing to record with gratitude the labors of love with which we were favored from all the neighboring ministers. Mr. Worcester of Peacham, Mr. Powers of Haverhill, and Mr. Blake of Piermont, spent more time with us than any others. God, I hope has given all of them seals of their ministry, which will be their joy in the day of the Lord.

At a very early period of the revival, persons who were brought to the knowledge of the truth, expressed a desire to make profession of their faith. We remembered the day of pentecost, and delayed their admission no longer than was necessary to gain evidence of their conversion to God. Our monthly examinations and monthly communions have been peculiarly precious seasons since October last. The number that have been added to the church is 104. Several have united with other denominations, and there are still between 70 and 80, whose prevailing hope is, that they have passed from death to life, who have not made profession of religion. Those who have confessed Christ, are of all ages, ranging from eleven to eighty. They are of all classes of society. As to sex, they are exactly divided.

The beneficial effects of this special visitation of the divine Spirit are very visible on the different classes of the inhabitants of this place. The first and most visible is on the new converts themselves. Formerly they sustained very various characters; but however great the difference as to external appearance, they were all at heart alienated from God. They lived without God and without hope in the world. Now we have reason to hope, they are new creatures, old things are passed away, and all things are become new. The love of sin is destroyed in their hearts. They have imbibed the spirit of Christ. They walk in newness of life, adorning the gospel of God our Savior. In the judgement of charity, we are constrained to believe that instead of loving themselves, they love God supremely. As to external relations, we see a very manifest change. They have become better husbands, better wives, better parents, better children, better neighbors, better members of society. They have become open worshippers of the God of heaven. These are present appearances; how many may endure unto the end, He only who looks into futurity can know.

The effect is scarcely less visible on the former professors of religion. Many of them have awaked as out of sleep. They have taken the liveliest interest in the prosperity of the good work. Those whose mouths were formerly shut, have been opened to speak forth the praises of redeeming love. The timid, whose fears prevented them formerly from taking any part in the social exercises of religion, now abound in all utterance. Besides these special effects, a very general reformation is visible on the public morals of the people.

There are not a few among us, who, for a time promised well. They were deeply convinced of sin. They began to feel, that for sin the wrath of God was coming on the children of disobedience. They began to implore mercy, and to flee from the wrath to come. But they had hardly commenced the christian race, before they stopped short. We fear they loved some darling sin, which induced them to say to the spirit of the Lord, "go thy way at this time, when I have a more convenient season I will call for thee." For these my heart aches whilst I write.

With respect to some of them, the season of grace may be past. It is possible that having done despite to the spirit of grace, the Lord may have said, as in another case, "they are joined to their idols, let them alone." Let not this remark be applied to all who are not very confident about their conversion. It only refers to those who have cast off the fear of God, and restrain prayer before him. There are among us many who have strong doubts of their safe state, who nevertheless manifest such tenderness of conscience and such ready obedience to the commands of Christ, as leads to the hope, that they are even now among the saved.

We have met with little or nothing of the nature of reproach or opposition. It is true, that some have stood at a distance, considering whereunto this would grow, and have uttered predictions that indicat-

not very favorable disposition towards the work. But generally, those who did not choose to unite with us, were either silent, or expressed cordial good will. In this respect, indeed, we have always been a happy people. There are few inhabitants who have, at any time, been disposed to reproach vital piety. The providence of God, has so ordered, that the whole of those persons who occupy prominent stations as magistrates, men of wealth, and professional characters in the town, are favorably disposed towards practical religion. Whilst but a few of these have seen it good to go along with us, we have enjoyed the good will of all. Pure and undefiled religion will flourish, although all men of might should offer their most decided opposition; yet it deserves to be noticed with gratitude, when we find conspicuous characters otherwise disposed.

It would be tedious to notice, minutely every circumstance worthy of consideration in this revival. One more, however, must be recorded. In a certain neighborhood, all the wives were persons of piety. Their husbands were all irreligious. These females were given to prayer. For this purpose they met together. Their husbands were always the subjects of prayer. Their prayers were answered. *Every husband, we trust, has become a Christian indeed.*

The spirit of discord and alienation has not entered among us. Some Christians of the Methodist and Baptist denominations reside among us, with whom we live in harmony. It is true there are certain doctrines and practices in which we disagree with them. But we discourage disputation, knowing that it is never productive of good. Very extensive attention to religion has prevailed among the Methodists in several adjacent towns. We have reason to believe that by their instrumentality, many sinners have been brought to repentance.

On the subject of baptism, we have had no disputation. A goodly number of those who became new creatures, preferred to be baptized by immersion. They enjoyed that privilege. Others as conscientiously preferred being "sprinkled with clean water." They likewise enjoyed their privilege. Both are manifestly partakers of the same faith, the same hope, and the same baptism. In other things we were agreed; and we did not see why we should separate on account of this difference, more than if some of us believed that we might eat all things, whilst others would only eat herbs. Every man was fully persuaded in his own mind, and acted accordingly.

The effusion of the divine spirit, with which we have been favored, furnishes a strong proof of the sovereignty of divine dispensations. This people had been earnestly entreated for years to become reconciled to God. They had been told that a holy God had bound his creatures to the obedience of a holy law; that all flesh had corrupted themselves, and uniformly failed in obedience to that law. They had been told that in consequence, every soul was in a state of condemnation:—condemned already, and stood exposed to the severer condemnation of eternity. The work and the character of the Mediator had been set before them. The necessity, the absolute necessity of regeneration, in order to see or enter into the kingdom of God, had been invariably stated. They had been constantly reminded of the inefficiency of morality, falsely so called, aside from holiness of heart and life. Faith, repentance, and obedience, had been often enforced. These, and kindred doctrines, had been the constant themes of the stated and occasional ministrations of the sanctuary among this people. But all to little purpose till God gave efficiency to means. It was He who will not suffer his word to return to him void, who at last impressed these truths on the hearts of men, and immediately his word had free course and was glorified. To his name, unreservedly be the praise.

It has already been stated that in 1805, the church consisted of 22 members. Since that time 301 members have been added. Twenty-seven by letter, the residue by profession. Of the whole, 25 are dead—70 have been dismissed to other churches—28 live at a distance—3 have been excommunicated, and 1 has withdrawn,—leaving 196 active members.

DAVID SUTHERLAND.

Bath, N. H. May 1821.

Domestic Religious Intelligence.

Extracts from a Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, Massachusetts, and New Hampshire, during the last year.

The General Assembly have now under their care, sixty-two Presbyteries; fifty of which have sent up annual reports of thirteen hundred churches within their respective bounds. With the subjects of those reports our churches are already familiar. The interest, therefore, which these subjects will excite, can be derived only from the charms which the providence and the grace of God may from time to time throw around them.

The sources of lamentation to which some of the Presbyterian reports direct us are errors in doctrine and morals; neglect of the duties of family and social prayer; coldness and indifference on the part of professing Christians; and the want of labourers in the gospel vineyard.

In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity under the name of Unitarianism or Socinianism: and as there is an aptitude of the human heart to entertain the grossest errors, we regard it as an imperative duty to warn our congregations against every attempt to bring to their notice such doctrines as deny the Lord who bought them.

Immoralities in practice, have naturally, and in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned, as so prevalent among those whom the "grace of God teaches, that denying ungodliness and worldly lusts, they should live soberly, righteously and godly."

The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the gospel vineyard, have been truly affecting. Entire districts of country to the South and West, comprising a population of thousands of souls, are represented as destitute of ministrations of the word, from any denomination of Christians. In one Presbytery, in which there are twenty-eight regularly organized churches, eighteen are destitute of the regular administration of the word and ordinances; in another, consisting of nearly forty churches, there are only eleven ministers; and, in another, out of twenty-eight, sixteen are vacant. Their lamentation is, "the harvest is great, but the labourers are few;" and their cry to their Christian brethren is, "Come over, and help us."

While on these accounts the Assembly have cause for lamentation, and call upon their churches to sympathize with, and pray for, those among whom the above-mentioned evils exist; they also call upon their churches to unite with them, in sentiments, and expressions of gratitude and praise to God, for his great, his unmerited, and his continued goodness. We have probably never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care.

Outward attention to the means of grace has, with few exceptions, every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. Baptized children have in many congregations been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands, who, but for these institutions, would have grown up in ignorance and vice, been the grief of the church, and the curse of the community, are now taught their obligations to God, and fitted to be useful members of society.

The monthly concert of prayer is generally attended through the Presbyterian church and the other churches connected with the General Assembly; and it is found that this extensive union of prayer for the influences of the Holy Spirit upon the church of Christ, and the gospel of salvation, appears to be attended with the special blessing of God.

Additions have been made during the past year, to the churches from which reports have been received, of seven thousand one hundred and eighty-six souls.

In the Presbytery of Rochester, the congregations of East Riga, Ogdén, Rochester Ridgway and Shelby, have received special communications of Divine grace; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of Ontario, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more in both these towns are under serious impressions. The work has extended into adjacent towns; and Skaneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of Onandaga, the congregations of Homer, Truxton, Smithfield, Virgil, Preble, De Ruyter, the second congregation in Lenox, Cazenovia, the second congregation in Onandaga, and the third in Manlius, have been visited by refreshing showers of Divine grace; and more than 360 have been added to the communion of the church.

In the Presbytery of Onedria, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland Patent, Trenton, Litchfield, and New Hartford.

In the Presbytery of Otsego, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the church; about 50 hopeful converts have not yet united themselves

with the church, and 50 more are still under deep convictions. In Cooperstown 2 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of grace has begun, which is still progressing.

The Presbytery of *Troy*, reports an instance of special refreshing in the congregational church in Bennington, Vermont, which, though not in their connexion is under the pastoral care of one of their members. In that place from 25 to 30 persons have, in the course of a few months, given hopeful evidence of a saving change. A very respectable accession has also been made to the church in Lansingburgh, and 88 persons have been added to the visible church in Nassau, as the fruit of a work of grace.

The Presbytery of *Albany*, have presented a most interesting and animated report to the Assembly. This report is printed: and the Assembly regret that its length is too great to admit its incorporation with this Narrative. They however recommend its perusal to all the churches which can obtain a copy; confident that it will gladden every christian heart. The additions to the churches, during the year 1820, as reported to that Presbytery, amount to nearly one thousand four hundred! Surely the Lord hath done great things for them, whereof we are glad.

In the Presbytery of *Columbia*, an outpouring of the Holy Spirit has been experienced in New Lebanon and Chatham; and in Catskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing: and we hope we shall not be considered officious, when we gratefully mention, that the Dutch Reformed congregations of Coxsackie, Kinderhook, and Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The Presbytery of *Hudson*, state that most of their congregations have been copiously watered with showers of Divine grace during the past year: and that the fruit has been the addition of 23 members to the church of Deerpark, 41 to that of Scottstown, 110 to the church of Hopewell, 76 at Goshen, 199 at Bloominggrove, 57 at Ridgebury, 140 at Chester, 40 at Bethlehem, 196 at Westtown, 69 at Hampstead, 69 at Greenbush, and 17 at Forestburgh, a congregation recently formed: making a total of one thousand five hundred and thirty-seven.

In the Presbytery of *New-York*, the Brick church has had a revival, which has resulted in the hopeful conversion of about eighty souls.

In the Presbytery of *Jersey*, the church of Elizabethtown have added about 6 to the fruits of the revival of the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened; and of these about 80 give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of *Newton* report, that during the past year, one hundred and eighty-five persons, who before were "strangers from the covenant of promise," and enemies in their hearts, have been visited with the renewing and consoling influences of grace, and received into the communion of the church; and they particularly mention the church at Newton, as having been visited with the special influences of the Holy Spirit; and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the Presbytery of *Philadelphia*, the church in the Northern Liberties, and the 3d Presbyterian church in the city, have been favoured with special manifestation of the divine presence. In the former, 60 have offered as candidates for an approaching communion; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival which is still progressing.

The Presbytery of *Grand River* report, that 15 townships, comprising 11 churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the church, and the work is still progressing in several other towns.

In the Presbytery of *Portage*, the church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The Presbytery of *Lexington*, state, that in the missionary field within their bounds, there has been a general awakening; that in many instances convictions have been of the most deep and pungent kind; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The Presbytery of *Lancaster* state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit: that on Marietta, Waterford, Belfre, Adams, and Wooster, the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society.

the multiplication of and regular attendance upon meetings for social prayer; and a growing liberality towards the support of the gospel and benevolent institutions throughout our land.

In addition to these wonderful and heart-cheering events, the Assembly rejoice that they are also able to inform the churches, that the state of religion, in the different colleges within our bounds, and the bounds of those who are connected with us, is most encouraging. There are about 40 hopefully pious youth in Union College, Schenectady; in the College at Princeton there are 25; in Dartmouth College, New Hampshire, there are about 70; in Jefferson College, Pennsylvania, and the University of North Carolina, there are several more; in Yale College, at New Haven, there are about 90; and in Hamilton College 48, professors of religion.

The hope that most of these will probably devote themselves to the service of God, in the gospel of his Son, affords a most pleasing prospect to the American churches.

The Theological Seminary at Andover, contains 112 students, and is in a flourishing condition. The Foreign Mission School at Cornwall in Connecticut, contains more than 30 pupils, who speak eleven different languages, a number of whom are hopelessly pious.

The Theological Seminary at Princeton, under the care of the General Assembly, continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations within our bounds, and from other destitute parts of our country and of the world for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, "saying, Whom shall I send, and who will go for us?" they may all answer in the spirit of Isaiah, "Here am I, Lord, send me."

PALESTINE MISSION.

[The following extracts from the Journal of the Missionaries (copied from the Missionary Herald for June) though not of so late a date as some already published, did not come to hand till quite lately.]

Notices of Smyrna and the Vicinity.

March 11, 1820. We accompanied Mr. Perkins to the house of the American agent, Mr. Wilkinson, and presented our letters. He spoke much in favor of our benevolent plans, and assured us of every assistance in his power. Mr. W. is an Englishman, but has resided several years in Smyrna.

12. Visited the sailors on board an American vessel, the Messenger. We read to them the 25th chapter of St. Matthew, and exhorted them to immediate preparation for the judgment of the great day. We closed the interview by prayer. They all appeared very attentive and disposed to serious reflection.

21. The meadows begin to assume the beauty and verdure of spring. Fruit trees are in full bloom, and the gardens covered with flowers.

22. Visited a Greek church in the city. Service had commenced when we entered. The church is small, but contained a considerable assembly of people, who were employed incessantly in crossing themselves, and bowing, many of them quite to the floor. The Archbishop and Bishop were present, wearing the accustomed clerical dress, and uniting in the ceremonies of worship. Candles were burning in different directions. There were many paintings, but no images. The church is inclosed by a high wall, and affords a convenient and safe retreat from the noise of the city.

From the Greek church we went directly to the only Armenian church in Smyrna; but as the services were closing, we saw nothing respecting the mode of conducting worship. The house is large, and more elegant than the one, which we have just visited;—contains two apartments, one for men, and the other for women;—and abounds with paintings of various descriptions. 'Around it is a large grave-yard, covered with slabs of white marble, placed horizontally, upon which are inscriptions in the Armenian character. The date of one we found to be 1200.

Returning home we called a moment at a Greek hospital, a very fine edifice, with many convenient apartments for the sick. In one room we saw 20 or 25 sick people, all provided with articles suited for their necessities.

21. The weather is again cold. Mountains in the vicinity covered with snow.

25. After recitation, an aged Jew, named Abraham, came to our room for the purpose of conducting us to the Synagogues. After hearing him read part of a chapter in the Hebrew Bible, we accompanied him to a distant part of the city. When we arrived he left us at the door, and went up into the assembly. In a few minutes he returned bringing with him another Jew, who could speak a little English, and with whom we had been acquainted in the house of Mr. Vanlennep. With him we entered through a crowd of people to the place of worship. The assembly contained nearly 800 persons. In the centre of the room was an altar, elevated 4 or 5 feet, and sufficiently large to contain ten or fifteen persons. The grand Rabbi by name Raphael, a man of perhaps 70 years, was standing in the altar, delivering a discourse in the Hebrew language. As we entered, he stopped, and enquired of our guide, (as he afterwards informed us,) who we were? The guide replied, "They are American

priests, and were recommended to the house of Mr. Vanlennep." "Can they understand Hebrew?" "No, but I will interpret the discourse. The Rabbi then said, "bid them welcome." The discourse was resumed, and continued for half an hour, uttered sometimes with a loud voice and then so low as scarcely to be heard. The assembly by replying Amen, expressed their approbation.

The discourse being concluded, the people, one by one, ascended the "pulpit of wood" and kissed the hand of the Rabbi. Preparations were then made for prayers. Each individual was furnished from a wardrobe with a large camel's hair shawl, to be placed over the head. The holy commandments were brought forward with much ceremony, and read with a loud voice. Our guide informed us that a part of the discourse related to the captivity of the children of Israel in Egypt.

Returning we visited four other synagogues, much like the one already described. At one of them, we saw a table spread for the poor, and several individuals partaking of the fruits of benevolence. The whole number of synagogues in Smyrna is nine; and the number of Jews is estimated to be from 10 to 15,000.

31. At half past three attended religious service in the Catholic Imperial church. The sermon in Italian related to the subject of the crucifixion. After sermon a grand procession entered the church at the east door, and passed out at the west. It consisted of perhaps 200 people, bearing torches, paintings, and images. The first painting was designed to represent our Savior carrying his cross; the second, our Savior on the cross; the third his interment. The exercises were conducted with an endless variety of forms and ceremonies.

April 2. The Lord's day. Attended worship in the British chapel. The Lord's supper was administered by the Rev. Mr. Williamson to about 40 communicants. We accepted the invitation to commune with them.

3. Devoted the day to fasting and prayer. The Rev. Mr. Williamson united with us, in our religious exercises.

Sabbath, 9. At an early hour, there commenced a heavy firing of cannon, which continued most of the day. This is called "the resurrection morning." Ceremonies have been continued in the churches during all the last night.

10. In company with the Rev. Mr. Williamson visited the Greek archbishop. He regretted that he could not converse with us, except through an interpreter, bade us welcome, and made a number of enquiries with respect to America, and to our designs in visiting Asia.

15. Mr. B. a catholic, the young gentleman who has for some time read with us in the Italian Testament, made his farewell visit, expecting early in the morning to depart for Constantinople. As a token of regard for his future and everlasting happiness, we presented him with an Italian Testament.

22. Visited the Imperial consul, and delivered our letters. He gave us the usual assurances of his approbation and assistance.

May 2. Visited a Greek school, which is under the protection of the British consul, Mr. Werry. The house occupied by the school was given for that purpose by a benevolent Greek, about 30 years ago. The whole number of scholars, it is said, is 400; a few of whom are supported entirely by the fund: others receive a part of their expenses. A very respectable library is attached to the school.

8. Received information, that a number of respectable gentlemen in this city are expecting to set sail for Scio tomorrow evening. They invited us to accompany them. This opportunity we considered peculiarly favorable, especially as one of them converses a little in the English language. Accordingly, we made preparations for our departure. As it is scarcely possible to obtain a residence in a private family, we found it indispensable to procure a man to accompany us, who might not only provide things necessary for our comfort, but might also act in the capacity of an interpreter. We engaged a Greek, a poor man, who has devoted much of his time to such employments, for three pisters a day, about 40 cents, although he at first demanded six.

This afternoon, Mr. Cohen, a Jew of distinction, came to visit us; and to request of us some books, which he understood we had for distribution. Mr. C. has travelled considerably in Europe, and is able to converse in fourteen different languages. After a little conversation our attention was directed to the evidences of Christianity. His objections were the same, which are in the mouth of every Jew: "Our Savior's humble appearance;—his neglect of his parents; his predictions with respect to his appearance at the destruction of Jerusalem, &c."

We produced the following passages, to prove that the Messiah of the Scriptures must have made his appearance in the flesh long before the present day. Gen. xlix, 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come. "This passage," said he, "I acknowledge, refers to the Messiah, but the sceptre has not yet departed; it exists in the government of the Rabbins." Has there been an unbroken line of governors, through this long captivity of more than 1700 years? He replied "I don't know." It must be proved that the sceptre has never departed from Judah. Now, it is not evident, and do not the Rabbins themselves confess it, that for centuries Judah has remained without a king, and without a priest? And after the destruction of Jerusalem, when persecution was so violent, and the ravages so dreadful, that scarcely two of that nation

remained in one place, where was the sceptre of Judah?

There are numerous passages of Scripture which affirm, that the Messiah is to arise from the tribe of Judah. Isaiah xi, 1 "And there shall come forth a rod out of Jesse, and a branch shall grow out of his roots." At present, all distinction of tribes is lost, and irrecoverably lost too. Now admit that the Messiah has not come, how can it be known, that he is from the tribe of David? And if a man should arise and call himself the Messiah, how can the Jews know that he is the predicted 'Rod out of Jesse'?

There is a passage in Daniel ix, 26. "After three score and two weeks shall Messiah be cut off, but not for himself." To whom does this refer? "God knows," was the reply. Now give this passage the most liberal interpretation you please, and still you will make it necessary for the Messiah to appear in the flesh many centuries before the present day. Besides, from the time of the going forth of one commandment to restore and build Jerusalem was exactly the prophetic period mentioned by Daniel. But at any rate, the time is past; and the expectations of the Jews are vain.

"Finally, said he, 'I will tell you plainly, I don't believe a Savior has come, or ever will come. I once endeavored to establish a new religion, to be called the religion of Abraham. I would throw away all the Prophets, all the Pentateuch, and all the commandments, excepting these words, 'thou shalt love the Lord thy God with all thy heart.' To my own sentiments I gained 400 proselytes: but I was obliged to abandon the design, on account of a violent persecution. But I have not the least confidence in the sentiments of the Jews."

We observed, that this subject is a momentous one. If a mistake be made here is fatal. The everlasting interests of the soul are deeply concerned in this question. After about two hours, he left us to lament over the blindness that has happened to Israel. (To be continued.)

OSAGE MISSION.

[The New-York Missionary Register contains the following extracts of private letters from members of the Osage Union Mission.]

FROM MR. REDFIELD.

Union, Dec. 4, 1820. When I wrote last, I was among the Cherokees, 200 miles from this place. This distance we travelled on foot, and found it a long and tedious journey through the wilderness. When night overtook us, we halted, kindled a large fire, and, wrapping ourselves in our blankets, slept by the side of it. We brought with us on our pack horses, hard bread, which lasted us most of the way. When our store was exhausted, we lived on venison, which our hunter procured in great abundance. During this journey, the Lord was better to us than our fears, for notwithstanding we were greatly exposed by sleeping upon the ground in the open air, yet the health of the whole party was preserved.

There is a garrison within a hundred miles of this place, where there is a settlement of white people. At that settlement we purchased our stock.

We have found but few of the Osages at home. The principal men are gone on a hunt, but are expected in soon. I have been much delighted with the Indians we found here. They received us apparently with the greatest joy. They are a noble looking people. The men are six feet in height, and agreeably to the old saying, as stout as an Indian. Their countenances are free and open, and bespeak strong minds.

The place selected for our establishment is very beautiful. It is a prairie of three or four hundred acres, on which there is an excellent spring. The soil is rich and easily cultivated. A crop of corn, about a hundred bushels, was raised here by a trader, last season, which we have been enabled to purchase.

The Osages possess a beautiful tract of country, very fertile and healthy; but they know nothing about cultivation. The country abounds with buffalo, bear and deer. The buffalo is superior to any beef I have ever tasted. In raising stock, we shall have no need of hay. Cattle and horses will feed on cane, which continues green through the year, and which grows in abundance on the low grounds. Within one mile of our station, there are salt springs, where Mr. Filbrook, lately a merchant in New-York, is preparing to manufacture salt.

Christmas Day.—As I have had no opportunity to send this letter, I can now add, that the Osage Chief came to visit us a few days ago. We had a very interesting interview. I could scarcely refrain from shedding tears, during his first address. "To me," said he, "this is a glorious morning. I am glad in my heart that I ever lived to see this day. Now my children will be taught to read, and to live like white people. We want to learn your religion—it is better than ours." His speech was made up of good sense, and delivered with great emphasis, and in the most feeling manner. Brother Chapman has begun to learn the language of the Osages, that he may preach to them in their own tongue.

Feb. 3, 1821. We have five log cabins nearly finished, and have yet to build a kitchen and store-house. The month of January was cold. We had snow about a foot deep. The snow, however, has already left us, and the weather is moderate. The water in Grand River is now ten feet higher than when we arrived.

FROM MR. WM. C. REEA.

Union, Arkansas Territory, Feb. 4, 1821. Since our arrival here we have been busily employed in erecting buildings. We have nearly completed five log dwellings, which we design for our abode until we can get better. Our station is about twenty-five miles above the mouth of Grand River, on the left bank as we ascend the stream. Our establishment is about a mile and a half from the river, and about the same distance from an excellent salt spring, and is situated on a prairie of excellent arable land.

[The writer here gives an account of the first interview with the Osage Chief, nearly as stated by Mr. Redfield, and then adds—]

Joy sat on his countenance, as he pronounced these words, and his looks expressed more than he could utter.

In this region there is comparatively little timber. There are prairies of some hundred miles in extent, on which there is scarcely a tree to be seen, excepting on the banks of the rivers or smaller streams which flow through the country. The land is not level; but hills and dales are to be seen in every direction. So far as relates to the fertility of the soil, it is, figuratively speaking, a land flowing with milk and honey; and as to the latter, it is almost literally true. Captain Proyer, our only neighbor, cut down between forty and fifty bee trees, near his house, during the last season; and we have cut down several since we have been here.

I can now inform you, that the health of the Mission Family is much better than it has been.

They are all enjoying a good degree of health except one of the sisters, and she is convalescent. O what reason have I to be thankful to God for his goodness to me! I have had less of sickness than any other member of the Family, and at present enjoy as good health as I ever did. We have been more than four months from the Mission Family, and a much longer time from our relatives and friends in the land of our nativity. We have here no society to enjoy, but that of our own little circle. We are in a land of darkness, where the light of the gospel has never shone; where Jesus was never known; where the Sabbath was never regarded; where no temple was ever erected for the worship of God; but where ignorance, superstition and idolatry reign. The many and inestimable privileges you enjoy, my friend, call loudly for your gratitude to God. Consider the state of these poor unenlightened savages of the forest, who rove about in quest of food; who sometimes range the woods from the rising to the setting sun, and find nothing to satisfy their hunger. Some of them, since we have been here, have been gone two or three days in pursuit of game, and returning without any, have called upon us, and exclaimed, in their own tongue, "Good white men, we are hungry, we want to eat." Although my dear friend, you are at a great distance from them, yet you can pray for them; you can pray for them who are among them; you can pray that God would grant to them the blessings of civilization and Christianity, and make us the instruments in his hand, of accomplishing the purposes of his grace towards them; for the heathen shall be given to Christ for an inheritance and the uttermost parts of the earth for his possession. O! when shall the happy period come, when the wilderness shall blossom as the rose; when the solitary places shall be glad and rejoice; and the desert be made vocal with the praises of God!

UNION OF CHURCHES.

"The General Assembly of the Presbyterian Church in the United States," and "The General Synod of the Associate Reformed Church," during their recent sessions in this city, respectively adopted a plan to effect a union of the two branches of the Christian Church which they represented. As it was deemed proper by the Synod that the concurrence of its Presbyteries should be severally obtained, it was resolved by that Judiciary to submit the plan to them for their consideration. The Committee of communication from the Synod to the General Assembly, expressed their opinion that the Presbyteries would most cordially approve of the proceedings on the subject, and that at the next meeting of the Judiciary, the union would be consummated.

The plan provides for the transfer of the Library of the Associate Reformed Church's Theological Seminary, consisting of 4000 valuable volumes (which cost \$17,000) to the General Assembly's Theological Seminary at Princeton. A fund, being a donation towards the endowment of a Professorship of Biblical Literature in the Synod's Seminary, of which between 9 and 10,000 dollars have been expended for the use of the Seminary, is to be refunded by the united body, and held for the purpose contemplated by the donor, the interest of which is to be applied to the purposes of the General Assembly's Seminary, until a sufficient sum to endow the Professorship of Biblical Literature shall be acquired. Of the donation also there remains unexpended about \$1400 which is also to be transferred, and held in requisition as part of the Professorship fund. Wherefore the Professorships originally designated by the General Assembly are endowed, measures will be taken to complete the endowment required by the Union.

The Presbyteries composing the Synod will severally connect themselves with such Synods of the Presbyterian Church as shall be most convenient, and consequently the General Synod of the Associate Reformed Church will be dissolved.—[Philadelphia Rev. Remembrancer.

REVIVALS OF RELIGION.

From the New-Haven Intelligencer, June 9.

On the last Sabbath 26 were added to the Church under the pastoral care of Rev. Mr. Merwin, making in all about 300 added to the congregational churches in this city, as fruits of the revival. We trust a goodly number more will still come over from the ranks of the enemy, and publicly avow their friendship for Him who has said, that "Whoever shall confess me before men, I will confess also before my Father which is in heaven."

Since the revival commenced in this city, it has extended to most of our neighboring towns. Out of 31 congregations in the county of New-Haven, at least 25 of these have been visited, during the past winter and spring, with the special presence of the Lord; and it is estimated that within these limits, between 1500 and 2000 souls have been called, by his grace, out of nature's darkness into his marvellous light. In most of these places the work is still continued, and in some we hope it has but just commenced. And we are happy to add, that in this city, after a seeming suspension for a little while, the work is again assuming a promising appearance.

On the last Sabbath 117 were added to the Church of Christ in Farmington. Those who have never witnessed a scene like this, can hardly form an adequate idea of its solemnity. To see such a company of believers selected from the various classes of society, and many of them from the most respectable, publicly devoting themselves to God, is a spectacle at which angels rejoice. In this band might be seen grandparents, parents and children. Children without their parents, and parents without their children. Husbands and wives—the wife without the husband, and the husband without the wife. In one instance five brothers and sisters—brothers without their sisters, and sisters without their brothers;—one taken and another left. In contemplating such a scene, the mind is irresistibly carried forward to the day of final retribution, when a separation must take place for eternity, if not by the same line of distinction; the time will soon come when these opportunities will be past—when the offers of mercy will be sealed up, & "He that is unjust let him be unjust still."

We learn that a revival has recently commenced in the District of Columbia. In Georgetown there is an uncommon excitement. A gentleman, lately from that place, observed, that business was suspended, and the wharves almost deserted to attend religious meetings. In the city of Washington the prospect was encouraging. Is not this an object worthy of prayer, that God would pour out his Spirit on the capital of our country, where the rulers of our nation reside.

A revival has also commenced, we understand, in Middlebury, Vt. & in the college. This is another object of prayer; and we hope Christians will not forget to pray for Yale College. The students have just returned from a vacation of four weeks, and there appears to be much animation and faith among them.

Methodists in England are now raising subscriptions to convert the Gipsies to Christianity. In a late report they say, "We have been running to the ends of the earth to convert the heathen, while this body, which has subsisted among us for 400 years, and now amounts to 18,000 souls, has escaped our notice."

Fulton Settlement, in New-York, containing only 13 fami" is, has a Missionary Society formed in it, the subscription in which is \$25 per annum.

Installed, at Claremont, over the Congregational Society, Rev. JOSEPH N. Y.

BOSTON RECORDER.

SATURDAY, JUNE 10.

AMERICAN EDUCATION SOCIETY.

Second Report of the Directors of the Education Society of the Young Men of America, presented at their Anniversary, Jan. 5.

Perhaps an apology is due for the delay has occurred in the notice of this able and to our readers. It has not been laid this time, through any disrespect to its author through inattention to the just claims of public. But it reached us just at a point when it was utterly beyond our power to do it as we wished, and accompany it with remarks as might evince at least the deepest we feel in the subject. We shall not be able to the suspicion of indifference in relation to the success of Education Societies. Ours will bear ample testimony to the importance we attach to every effort which is for increasing the number of learned and faithful Ministers; indeed the sensibilities of the public have been so little roused, or so soon asleep on this subject, that we should plead guilty to the charge of impatience somewhat of impertinent importunity, the charge of indifference. It must be conceded, that we have been pained at the very thought to witness so morbid a state of feeling—so strong tendencies to a state, on a subject that more deeply than other, involves the welfare of our churches, the happiness of unborn generations. We tend not to say. Facts, it would seem of ancient number, and melancholly enough to ken no slight emotion in any pious heart, long been before the public; they have for the foundation of many loud and solemn appeals which have indeed produced a transient excitement; but nothing compared with what we have been reasonably expected.

The object of Foreign Missions at this moment has acquired a pre-eminence among its kind objects, to which we would by no means say it is not entitled. It cannot be more popular it deserves to be. Almost our only wish regard to the Board of Commissioners for Foreign Missions, is that their funds may increase tenfold ratio from year to year, till they have formed solid establishments in every missionary field that opens before them. They they have already accomplished, puts all calculation to the blush—and the good they accomplish if they had one tenth part of means at their disposal which the American church could furnish them, without feeling would be immensely greater.

But is there only one object that deserves regard of the Christian public? Is there one point to be gained by Christian enterprise? Are all our Domestic Missionary Societies, Education Societies to be doomed to languor and death, because we are just listening to those claims of the heathen world that have so many centuries disregarded? Has the Christian public yet but one ear, one eye open to spiritual wants of a world lying in wickedness? We should be glad to learn how Missions are to be furnished for our western wilderness for India—for Palestine—for the Islands of Sea, unless the churches assist in their education. Will it be said there are as many roads to go as we have funds to support? Grate but every Missionary that leaves our shores a foreign land, leaves behind him a thousand gaunt and destitute churches, who are stretched forth their hands for help—and five millions of mortals beside, who are wandering like sheep the mountains, having no shepherd. In the present state of things, the missionaries we send abroad, if not a dead loss, are yet a real loss to selves, unless we are induced to make efforts supply the deficiency by taking indigent youth from their secular employments, and preparing them for the ministry. We cannot believe that our churches will be left to suffer, from the attention they pay to the wants of the heathen—there is only one way to avoid suffering—and it is to increase the number of competent ministers at home. Our churches will infallibly become a desolation, if they are not able to maintain their ordinances; they cannot maintain them without competent ministers; and competent ministers cannot be procured without extra exertions. But if our churches languish—if the prospect of ministers continues to decrease, whence Foreign Mission Societies to derive their funds? Will not the heathen suffer in the end, as well ourselves? Every man that wishes to be instrumental in causing the glory of God to cover the earth as the waters do the seas, ought therefore to exert himself to the utmost, for the education of indigent and pious youth. If this not the most direct way to the attainment of the end, we hesitate not to say, it is a way that cannot be neglected without defeating his end.

The revival of religion at home, is the sure foundation of all hope with regard to its revival abroad. The permanent & regular increase of Missionary Funds, must depend on the increased vitality of piety. Now we do not hold it to be a question, whether the increase of vital piety is intimately connected with an evan gelical laborious ministry. The point is self-evident, and a doubt. And if such a ministry is to us, as it unavoidably will, without increased effort on part of Education Societies, we see not how possible for our missionaries abroad, to be supported.

With regard to the decrease of ministers, compared with the increase of population, the before us states that after all the efforts that have been made, "our destitute population, instead of diminishing, is increasing at the rate of 250,000 souls a year, requiring 250 ministers their instruction, in addition to those before demanded, and that nearly 100 more are annually to occupy the places of those who die, or some other cause, are removed from their labors." The Report then proceeds to state what the history of the past has been toward a compliance with this, that overwhelming requisition? Merely this, that who have been educated in our colleges—

* Or a pulpit of wood.—See Nehem. viii 4.

acquired a competent education with-
out aid, and those who, having been edu-
cated in foreign countries, have come to this,
and the sacred office, have in all amounted
to 100 annually. While therefore little
has been done to supply the vacan-
cies caused by death and other causes, our
number is increasing so fast, that the defi-
ciency of competent religious teachers in-
stead of being four years be 7,000—in 8 years
12 years, 9,000 and so onward. Were
the present situation, stationary here, there
is some hope of recovering her by ordina-
ry means, but the rapidity of her downward
course, throws her prospects almost in the gloom
of desolation.

For present purpose, the population of the
States is estimated at 9,000,000. Let us
suppose the 3,000,000, who are favored with
the means, which have furnished
with teachers, to continue in operation,
sufficient to supply the present and fu-
ture needs. Then could the energies of
the State be waked up to one great and con-
centrated effort—could 2,000 young men be select-
ed from their eight years study,
annual expense of 200,000 dollars,—and
they be succeeded by two other classes
of the same number, who should be conducted
in the same manner, in a similar manner, in a
decade the deficiency of 6,000 teachers re-
quired, 6,000,000 of people, might be suppli-
ed. While this great work should be hasten-
ed to its accomplishment, another generation
of 6,000,000 would have sprung up as ignorant
as that which preceded it. Should
the effort be renewed for another
decade, other causes continuing to
operate, they have done for the last half cen-
tury, 6,000 ministers more be thus prepar-
ed for sacred labors, still would there be a
deficiency of 6,000,000 requiring the same
work to be made for them.

Let us say, if after educating 6,000
at an expense of nearly 5,000,000
dollars again, the same work which
is so into action will remain before us,
what do we do?—Suppose, then, no
more. Instead of 6 millions, there will
be only four, 12 millions,—in forty
years, 24 millions,—in seventy two years,
36 millions,—in a century, 48 millions.
The people destitute of competent re-
ligious instruction within the bounds of the
United States, prospect less distressing than the
one we should not, indeed, feel the
weight of the former supposition would im-
agine; but is there no satisfaction in ex-
plaining and enlightening and meliorating influ-
ence of the gospel to so many millions of our
countrymen?—have we no interest in the
virtue and of this largest portion of
the people, under whose controlling power we
live—in whose destinies are involved
our rights and privileges?

It is a question, what causes have contri-
buted powerfully to the existing state of
things? It is clear that the first settlers of New-
England, are not chargeable with any derelict-
ion of their part. Religion was the first
and foremost regard, and they were wise enough
to see that it could not be maintained and pro-
moted without a learned ministry. In 1629, when
the first church was organized, a church was or-
ganized with thirty members, over whom two
pastors and a ruling elder were ordained. In
the following years, churches were formed
at Charlestown, Boston, Dorchester, Roxbury,
Salem, Lynn, Ipswich and Newbury, and
other towns were immediately
settled. The first towns in Connecticut, set-
tled between the years 1635 and 1639, enjoyed
the services of ten able ministers—making
altogether at most 270 souls.

At the united colony of Connecticut and
Massachusetts contained 8 or 9,000 inhabitants—
ministers, and 21 ministers, which is one to
400 souls, or eighty-five families. In some
of the plantations thirty families support
a minister. The legislature took special care
that every town should be founded without a
church and the regular administration of gospel
taught. Every town of fifty families was re-
quired to support a good school for the instruc-
tion of children, and every county, a grammar
school. The population of New-England in
1700, was estimated at 100,000, and it contained
about 100 ministers.

The first ministers had been educated in
England, and were men of the best talents, as
well as of fervent piety. Within ten years from
the settlement of Boston, Harvard College was
founded, principally for the purpose of educating
ministers for the American churches. By the
year 1700, it had sent out 229 graduates, who
were ministers—more than half the whole
that had received the honors of College.
The New-England contained 130 churches.
Harvard College was founded in Connecticut,
and its influence on religion by a succession of learn-
ed men.

At the commencement was held in 1702, and
the twelve years 46 received degrees, of
which were ministers. At this time, viz. in
1702, Connecticut had 17,000 inhabitants,—45
settled ministers, and candidates
in those places where churches had
been formed. There seems not to have been
a church without a pastor. This colony
settled one minister to every 400 per-
sons, or so late 1760 when New-England
contained a population of 500,000, embodied in
churches and congregations, there was liv-
ing one liberally educated minister to
every 500 souls.

60 years after our ancestors landed at
Plymouth, they cheerfully maintained at least
one educated minister to 800, and some-
times to every 500 souls." And in 1760,
they collectively furnished 26 ministers,
who were sufficient to supply the vacancies
arising from the increase of popula-
tion. At present all our Colleges do not send
more than 50 ministers annually,—and there
are more than 1500 ministers living in the
States, who have received their education at
the seminaries. This indeed is a most
dear and precious blessing, and a deep rooted
one existing somewhere. 3,000,000 souls
are dependent on the New-England settlers,
who need 3000 ministers; the average term
of a minister's life is 30 years—this would make
vacancies annually to be supplied, beside
the need necessary to supply the increase
of population. Thus for the supply of what may
be called the "New-England population" there
are nearly 140 ministers annually edu-
cated by our northern and western colleges,
and there are in fact but 50 annually edu-
cated. The Report traces this evil to the French
Revolution, and to the American Revolution.
The demoralizing effects of those con-
vulsions will not be denied, and are often adverted
to with tears. They removed many

of our citizens from the restraints of civil laws—
of religious instruction—of the Sabbath and the
Sanctuary—and of course diminished their at-
tachment to Christian ordinances. The pecuni-
ary embarrassments occasioned by the Revolu-
tion, rendered the education of youth more dif-
ficult than before, and consequently more slow.
The enlargement of territory and the rapid in-
crease of population operated as powerful incen-
tives to avarice, and it was no longer the object
in settling new towns, to establish little Chris-
tian colonies, but to secure wealth and importance.

The Southern States were originally settled
by a different race of men, and have never en-
joyed a preached gospel to such an extent as it
has been enjoyed in New-England. But we
are bound to feel the same regard for them as
for ourselves; we form but one family and have
the same great interests. They must be supplied
with religious teachers by the same means that
are necessary to the supply of New-England,
and then more than 420 ministers ought to be
sent annually from our Colleges.

But is not the plan of educating pious youth
by charity novel? Let the Report answer this
question:—

So early as 1644, the Rev. Mr. Shepard of
Cambridge wrote to the commissioners of the
colony and made known to them the wants of
the students at Cambridge;—they presented the
subject to the General Courts, by whose recom-
mendation, contributions were made both in
Massachusetts and Connecticut for their relief.
When Mr. Hollis founded the Divinity professor-
ship in Cambridge College, he also made pro-
vision, that ten pounds a year should be paid to
several "pious young students, devoted to the
work of the ministry." Funds have been accu-
mulated for the support of indigent students in
that university, the income of which is now said
to be 5,000 dollars a year;—a sum sufficient to
afford all necessary aid according to the practice
of the Education Society, to fifty beneficiaries.

Charity students, having in view the ministry,
have been numerous for many years, and in al-
most all Christian countries. It is but recent-
ly that such efforts for doing good, have been
sufficiently systematized, and all Christians,
whether of smaller or greater resources, favored
with the opportunity to contribute their assist-
ance, but individuals have from time to time
distinguished themselves and blessed the nation
by calling out of obscurity, talents and piety,
that have shed their lustre over the whole world.
And sometimes, civil governments have interest-
ed themselves in the same object more to the
credit of their motives, than of their judgment;
for government-made ministers are not often
found true to Him who had not where to lay
his head.—The Report concludes in a style
of simple and genuine eloquence:—

We confess, when we look at 6,000,000 of peo-
ple, destitute of competent religious instruction,
requiring 6,000 young men to be educated at an
expense of five millions of dollars for their sup-
ply, and reflect that these millions are increas-
ing by hundreds of thousands annually, the
prospect is indeed dark, yea, awfully portentous.
If virtue be the basis of a republic, we may
well tremble for our safety. Still there is one
hope. He is faithful who has promised that the
powers of darkness shall never prevail against
his church.—Many favorable circumstances also
forbid despair. Not only is the American Educa-
tion Society pressing forward with energy in this
great work, having now about 200 beneficiaries
under its care, but many other societies for the
same object have been formed in various parts
of the United States. Several institutions also
have been established, and large funds have
been invested for the instruction and mainte-
nance of theological students. Zeal and activity
are evidently increasing and extending
throughout the community. The beneficial ef-
fects of what has been already done, begin to be
seen and felt, and are kindling new and glowing
ardour in the cause.—Do you ask for other moti-
ves? Listen to the earnest applications, which
are unceasingly made from our western settle-
ments to the various domestic missionary socie-
ties, for more missionaries, and to their consol-
ing, yet distressing answers, we would send you
more, but we cannot obtain them. Listen to the
voice of that woman living in those desolate re-
gions, who, on being told a minister was in the
place, started from her seat, and clasping her
hands, exclaimed with exultation, "I have not
heard so good news since I came from New-Eng-
land."—Imagine, if you can, the blissful happi-
ness of that aged catholic woman in Illinois, who
when she received a Bible from the hand of a
missionary, said, "seventy-five years have I liv-
ed, and have never seen a Bible,—and now my
eyes are blessed with what I have so long wish-
ed to see. Let the priest wrest it from me if he
can. I will show it him, and clasp it in my
arms, and press it to my bosom."

We trust that this Society, embodying so much
intelligence and zeal, will hold on its way rejoic-
ing! One thousand dollars, poured into the
treasury of the parent society, within two years,
by this body of young men, is no slight testimony
to their diligence and liberality. It evinces that
a generation is coming upon the stage, which
will do no discredit to the memory of their fa-
thers, when they shall have fallen asleep; and
from which Zion may "expect great things,"
and realize great things hereafter. We can easi-
ly conceive that difficulties of no small magni-
tude will arise to prevent the Directors from ac-
complishing all they wish—but we need not re-
mind them, that faith and persevering prayer
will conquer every thing. They have begun
well—they will hold out—the novelty of their
institution, may have passed away—many minor
motives that operated in the outset, on the minds
of the members, may have ceased to operate;—
but while the grand object remains the same—
while the consciousness of well doing shall be
increased with every succeeding effort—and a-
bove all, while the promises of Jehovah remain
to sustain and gladden the heart, it cannot be
that this Society will fail.

Officers of the Society, for 1821.

SAMUEL F. JARVIS, D. D. President; Wil-
liam P. Green, Esq. Vice President; Bradford
Sumner, Esq. Secretary; Samuel Corcoran, Jr.,
Treasurer; Daniel Denny, Jr. Jethonias Thayer,
Benj. Searer, George W. Thayer, Samuel Still-
man, David Hale, Jr. Daniel Noyes, Directors.

CEYLON MISSION OPPOSED.

From the Missionary Herald of the present
month, we learn that Mr. Garrett, who was sent
out to Ceylon, more than a year ago, to form
and superintend a printing establishment in aid
of our other missionary operations in that island,
had received peremptory orders from the gov-
ernment to take his departure within about
three months from the time of his arrival.
The Missionaries very earnestly and ably in-
terceded with Sir Edward Barnes, the Lieut.
Governor for his continuance, but without suc-
cess. As it was impossible for Mr. Garrett to
return directly to America from the island, and
the commencement of the rainy season rendered
it very difficult to make arrangements for pro-
ceeding to any of the principal ports of India,
the Missionaries very modestly requested that
the time fixed for his departure might be extend-
ed two months.—This was refused.—The ground
of the Lieut. Governor's unfriendly proceedings
in this case, were simply that he "felt extreme-
ly averse to the admission of any foreign mis-
sionaries into Ceylon—that the British govern-
ment were making laudable efforts for the diffusion
of Christianity throughout the colonies"—and that
American Christians had enough to do to rescue
from barbarism the populous Indian tribes of
their own Continent. The insufficiency of these
grounds was very fully shown in a respectful
memorial presented by the Missionaries; and the
encouragement they had formerly received from
his Excellency Governor Brownrigg—the
satisfaction he had uniformly expressed in their
course of operations—and the assurance he had
given them in 1816, that they might establish a
printing press, were arguments they urged with
great force, but with no happy effect.

Mr. Garrett was intending to proceed to Ne-
gapatam, a small port on the Coromandel Coast,
not far distant, where he expected to be cordi-
ally received by Mr. Squance, a Wesleyan Mis-
sionary, till further arrangements could be made.
Whether he would proceed thence to Bombay,
or unite with one or two of the brethren at Cey-
lon, in forming a new station on the Coroman-
del Coast, was not determined at the date of the
last communications. The latter measure would
be adopted without hesitation, but for want of
funds—a want which we are abundantly able,
and ought to be equally ready to supply.

For ourselves, we have not the least doubt
that this afflictive disappointment of the expecta-
tions of our Missionaries, will eventually like all
other wiles of the adversary, in the more rapid
extension and the firmer establishment of the
kingdom of Christ. Bold and daring opposition
to missionary enterprise, never yet essentially
impeded its progress—fears are to be entertain-
ed, only when the enemies of missions pretend
to admire & cherish them—or when their friends
become languid and indifferent to their prosperi-
ty. It is no bad omen to the ultimate event of
the Mission at Ceylon, that Sir E. Barnes op-
poses it on no better ground than his personal
aversion to foreigners! Our Missionaries will be
rendered still more prayerful, and sensible of
their dependence on God; and their friends in
this country will be rendered more active, and
less inclined to trust in the favor of men. Such
an exhibition of weakness and depravity as is
here made by the Lieut. Governor, does not of-
ten occur in these days of glory to the church;
and it may serve to remind us of what we some-
times almost forget, viz. that self-denial, patience,
and fortitude, are no less indispensable quali-
fications of Christian Missionaries and their friends,
than the bolder virtues. The enemies of God
and the church are not able with impunity to
unsheath the sword and cut in pieces the armies
of the Lord, but on every favorable opportunity
they are not loth to show that they possess the
same dispositions which were manifested by
their predecessors, 1800 years ago.

Since our Missionaries at Ceylon have been
frustrated in their plan of printing the Tamil
Bible, by the arbitrary removal of their printer,
they are anxious to be furnished by the Ameri-
can Bible Society with the requisite means for
obtaining from Madras, a part of the edition now
publishing there, under the care of Mr. Rhenius.
It is presumed that this request will be readily
complied with, and that the Funds of the Bible
Society will be increased proportionably, by the
liberality of all who love the cause of missions.
The New-York and New-England Tract Socie-
ties, have also the opportunity of extending
their usefulness, by appropriating some portion
of their funds to the publication of a few Tracts
in the Tamil language for the use of the Cey-
lon Mission.
The New-York Religious Tract Society, has
printed 1,094,586 Tracts since its formation,
nine years ago, of which 307,960 were on hand
at the date of the last Report, Feb. 21, 1821.
A balance lay against the Society, of \$1269, 21.
We have repeatedly expressed our surprise at
the comparative small amount of contributions to
objects of religious charity in New-York, and
some other southern cities; when they so great-
ly exceed the towns of New-England in wealth
and population. We are still unable to com-
prehend the cause. It is certainly to be regretted
that a Tract Society, directed by men of so much
enterprise, and located in the most favorable
spot in the Union, for all the purposes of its for-
mation, should be suffered to languish, and be
subjected to such powerful discouragements at
every step of its progress.

A donation of 1000 French Tracts, made by
the above mentioned society, has been kindly
received by his Excellency the President of Hayti;
and he has promised to spare no pains to en-
courage the formation of a society for the pur-
chase & distribution of Tracts at Port au Prince.
It is proposed by the United Foreign Mis-
sionary Society, of New-York, to establish a separate
fund for the education of Heathen youth, in those
branches of science that may render them useful
as missionaries, or as officers in civil government.
It is also proposed that the youth supported by
this fund, be sent to the Foreign Mission School,
already established at Cornwall. This proposal
originated in the circumstance that a leading
man among the Tuscacora Indians, interpreter
to the Mission, brought his grandson, a youth of
seventeen, and committed him to the Board, with
an earnest request that he might receive an edu-
cation. Thus the Providence of God indicates
the measures that are to be pursued for the con-
version of the world to Christ—and happy are
they who observe these things, for they shall
understand.

Wednesday Evening Lecture.

June 20.—In Park Street Church—French-
Rev. DANIEL HUNTINGTON.

MISSIONARY MEETING.

On Tuesday evening a very full and respecta-
ble meeting of gentlemen favorable to the mis-
sionary cause, was held at the Marlboro Hotel.
The Hon William Reed was called to the chair,
& Rev. William Jenks, officiated as Secretary.

The meeting was addressed by Jeremiah Ev-
arts, Esq. Mr. E. A. Newton, Mr. William Ropes,
Samuel Hubbard, Esq. Mr. Thomas Vose, and
the Hon. Chairman. Mr. Newton and Mr. Ropes
had resided in India, and seen the great utility
of missions—and it was particularly gratifying
to hear a decided testimony in favor of missions,
and of the character of the American Missiona-
ries in the East, borne by gentlemen who have re-
sided in India, & whose standing in this com-
mercial community is such, as to secure entire respect
and confidence to their statements. The amount
of \$1000 was subscribed in donations, and \$500
annually, by the gentlemen present. Addi-
tions to both amounts have since been made.

An adjourned meeting is to be held at the
large hall in the Marlboro-Hotel, at half past 7
o'clock, on Tuesday evening next. Seats will
be provided for Ladies, and all who feel an inter-
est in the prosperity of missions have been invit-
ed to attend.—

AMERICAN COLONY IN AFRICA.

The Nautilus, which carried out the African
Colony from Norfolk, has returned to that port.
She sailed from Sierra Leone, April 26. The
passage out was rough but all arrived in safety.
Letters from Mr. Winn the agent, and others,
speak highly of the climate and soil. Mr. Winn
says "Africa is not such a frightful place as it
has been represented to be. The heat is not
greater than you have in summer, nor so great.
The nights are pleasant, the atmosphere soft and
dry, at least in comparison with what I expected."
The coloured people have written in a
manner expressing the highest satisfaction. The
Norfolk Herald says "upon the whole, the in-
telligence is such as must be very gratifying to
the friends of this good cause."

The settlement at Sherbro Island had been
broken up in consequence of the Agents of the
colony having failed in obtaining a title to the land
for which they had contracted. The passengers
which went out in the Nautilus had been pro-
vided for by the Agents with about 600 acres of
land near Sierra Leone, and Mr. Winn remained
there to superintend their interests. The set-
tlement was not a permanent one, the land be-
ing only rented. Mr. Bacon and Mr. Andrews
had purchased a schooner and gone down to ex-
plore the coast, with a view of fixing upon a site
for a permanent settlement—Cape Coast was
their object, if they could negotiate with the na-
tives upon advantageous terms.

Captain Blair remained at Sierra Leone 42
days, and states that no wish was evinced by
any of the passengers who went out with him, or
by any of those previously there, to return—they
were all perfectly satisfied with the change of
country which they had made.

The number on the plantation which Mr.
Winn had rented were a few upwards of fifty,
among whom was the Rev. D. Coker, who was
in perfect health. The few remaining at Sher-
bro, (which did not exceed eight or ten) would
leave there in a few days, and proceed up to Si-
erra Leone, to join those upon the plantation.

The Directors of the Domestic Missionary So-
ciety of Massachusetts are reminded that their
next annual meeting will be held in Haverhill,
the fourth Tuesday in June, at 5 o'clock, P. M.

Letters to the Missionaries and their Assistants
on the SANDWICH ISLANDS, sent in season, free
of expense, to the care of J. Everts, Esq. Treas-
urer of the American Board of Commissioners
for Foreign Missions, will be put on board of a
vessel, which is expected to sail in the early
part of July for those islands.

Ordained at Worcester, May 23d, over the first
Church and Parish, Rev. ARTHUR B. HULL.
Introductory prayer by Rev. Dr. Puffer, of Ber-
lin—Sermon by Rev. Mr. Taylor of N. Haven,
(Conn.)—Consecrating prayer by Rev. Mr. Tom-
linson, of Oakham—Charge to the Pastor elect by
Rev. Mr. Avery of Holden—Right Hand of Fel-
lowship by Rev. Mr. Nelson, of Leicester—Ad-
dress to the Church and Society by Rev. Mr.
Snell, of N. Brookfield—Concluding Prayer by
Rev. Mr. Stone, of Brookfield. The venerable
Dr. Sumner, of Shrewsbury, presided in the Or-
daining Council. The unusual degree of unani-
mity which has attended all the proceedings of
the First Parish in relation to the settlement of
Mr. Hull, is worthy of commendation.

On Friday, June 1st, Garcia and Castillano
the murderers of Lagourette, were executed at
Portsmouth, Vir. They were attended by the
Clergy of various denominations, but with ob-
stinate hardness they turned a deaf ear to the
threatenings and hopes of the gospel. With en-
tire unconcern, apparently, they were sent into
eternity. Castillano with his last words attempt-
ed to make the spectators believe him innocent.
Garcia during his confinement drew up a volumi-
nous statement, and Castillano left several
manuscripts, both of which are in the press and
to be published together.—

FOREIGN NEWS.

FROM MEXICO.

Accounts from Mexico received at New-York,
state that a battle has been fought near Puebla,
between the Royal troops, amounting to 1200,
and the Insurgents, amounting to nearly 4000.
After three days fighting the Insurgents were de-
feated with the loss of 200 men killed and 400
wounded.—

Capt. Basset, of the brig Laura Ann, arrived
at New-York from Buenos Ayres, brings intelli-
gence from that place to April 22d. At that
time great agitation prevailed at Buenos Ayres.
It was reported that there had been a revolution
at Cordova. A violent civil war was going on
between the provinces of St. Jago de Listero, Tu-
cuman, and Salta. Military movements of con-
siderable bodies of troops were going on. Ameri-
can seamen were daily impressed to man the
flotilla fitting out against Gen. Ramirez. These
impressions were attended with cruelty in
some instances. A part at least of the men im-
pressed had been given up at the representa-
tion of Mr. Forbes the American Agent, but
there was no certainty that the same measures
would not be repeated. The Governor had is-
sued a proclamation which had been repeated
by the Junta, requiring all foreigners who had
resided in the country two years to take up
arms. This had brought on a pretty severe
correspondence between the British naval offi-
cers at that place, and the Governor. Foreign-
ers were permitted to leave the country if they
chose, and some British merchants were prepar-
ing to do so. A few days before Capt. B. sailed,
Puyeredon, for several years director of the
United Provinces, landed from Montevideo after
a banishment of about twelve months. He has
a strong party, and it was expected that he
would be again placed at the head of the gov-
ernment. Rodriguez had lately declared him-
self by proclamation, Governor for three years.
Artigas had lost his influence and fled to Para-

guay, where he had been made a prisoner by
the Governor of the place. Ramirez, who is
now at the head of the same party, was collect-
ing forces in the interior, with the avowed ob-
ject of attacking Buenos Ayres. Gen. Carrera was
in the interior collecting forces, with the suppo-
sed object of joining Ramirez, and had cut off the
communication with Chili. Both have strong
parties in Buenos Ayres. O'Higgins, the Direc-
tor of Chili, was considered as the tool of Gen.
San Martin, whose party have in their possession
all the arms of the country. These are the state-
ments of Capt. Basset.—

DEATHS.

In this town, Sarah S. Welch, and Matilda D.
Welch, daughters of Mr. Benj. Welch; Mrs.
Mary Darling, aged 59; Mr. Hezekiah Hudson,
jun. aged 28; Mr. John Martin, aged 26.
In Waltham, Mrs. Eunice, wife of Mr. Cyrel
French, aged 24.—In Danvers, Lieut. Col.
Wm. Pool.—In Salem, Mr. Samuel Kemp; Mrs.
Elizabeth Harrison, wife of Samuel H. aged 38.
—In Billerica, Mr. John Skilton, aged 76.—In
Stow, Caroline A. Hosmer, aged 16, daughter of
Rufus Hosmer, Esq.—In Townsend, Walter
Hastings, Esq. Counsellor at Law, aged 42.—In
Wilton, Dea. Jacob Putnam, aged 73.—In Swan-
sea, N. H. Mr. Thomas Cresson, aged XCVIII.—
In Norfolk, Va. Dr. John T. Barraud, aged 34.—
At Mobile Point, Jonathan Woodward, Esq.,
aged 32.—At sea, Capt. William Finney,
aged 30, master of brig Independence, of Ply-
mouth.—At Trinidad, William T. Smith, Esq. for-
merly of New-York, shot dead in the street by
one Tyler.—At Charlestown, Mr. John Tainter,
aged 51.—At Gloucester, Mrs. Betsey Mullet, wife
of Mr. Joseph M. Perry, aged 45.—At New-Bedford,
Capt. Oliver C. Perry, aged 36.—At sea, on his
passage home from Canton to Boston, Capt. James
Hale, of Castine, aged 23, master of brig Ann.—
At Wiscasset, Capt. Josiah Goddard, aged 63.—
At Boston, Rev. Paul Coffin, D. D. Pastor of the
First Congregational Church in that place, aged
85.—At St. Thomas, Mr. Ebenezer Clap, of
Dorchester, aged 39.—At Barnstable, Mrs. Olive
Parker, aged 33, wife of Mr. David Parker, of
Boston, and daughter of Major Andrew Garrett,
of Barnstable.—In Princeton, Mass. April 17th,
Mr. Stephen Brigham, aged 86.—At Falmouth,
Mass. on the 5th, inst. much lamented Charles
Sanford Esq. Post Master, in the 31st year of his
age.—In Bethel, Dea. Ezra Twitchell, aged 75.
At Hanover the 3d inst. Ruth Bailey, widow of
the late Col. John Bailey aged 91. She has left
one hundred descendants now living.—At New-
ton, Caroline, daughter of Mr. Joseph Daven-
port, aged 10 years.

NEW MUSIC.

JUST received at the FRANKLIN MUSIC
WAREHOUSE, Belles without Beaux, a new
Overture—Heart's Ease, a Rondo—Non Mi Ri-
cordo—Patrick O'Dermott—'Tis Thee I Love—
My Native Land Good Night—Oh Cruel—And
Lang Syne—Haste Away Idle Time—with a va-
riety of new Waltzes, Marches, Dances, Rondos,
&c.—Challoner's Instructions for Piano Forte—
Nicholson's beauties for the Flute, and Wragg's
Flute Preceptor, an improved edition.

Mr. Shaw's new Song, "THE POLAR STAR,"
is in press, and will be published this week.
Also, a few of Burnett's Copying Pens for Musi-
cians, with the apparatus and directions.

The Euterpeian.

A second edition, of the Second Volume of
THE EUTERPEIAN, or MUSICAL INTELLIGENCER
AND LADIES' GAZETTE, is now in press—new
subscribers, will in a few days be furnished with
complete sets. J. R. PARKER, No. 2 Milk-st.

CALL AND SEE.—R. P. & C. Williams,
Cornhill-square, offer for sale, an elegant
London Pocket Edition of Watts's Psalms and
Hymns, in Pocket Book style, morocco gilt Edges,
various colors, such as red, blue, purple, yellow,
&c.—price only \$1.25. A discount will be made
to those who buy to sell again.

R. P. & C. W. have a great variety of Law,
Medical, Agricultural and Miscellaneous Books,
which they offer on the most liberal terms.
Any Book called for not on hand, will be ob-
tained if in town. June 16.

Manual for Episcopal Sunday Schools.

JUST Published, by JOSEPH W. INGRAHAM,
Franklin Avenue, Boston. "A Manual for the
Use of Children in Episcopal Sunday Schools,"
containing an Address to the Scholars, Prayers,
Hymns, the Catechism of the Protestant Episco-
pal Church, and an Explanation of the Festivals
and Fasts of the Church, &c. compiled by the
Superintendent of the Salem Street Sunday
School, Boston." Price \$12.50 per hundred,
183-4 cents single.

For a notice of this work, see the Gospel Ad-
vocate, for May, 1821.

RECOMMENDATIONS.

We the subscribers have examined a Manual
for Episcopal Sunday Schools, compiled by the
Superintendent of the Salem Street Sunday
School, and with great pleasure recommend it as
a work calculated to be of much service in the
religious education of young children.

SAMUEL F. JARVIS, D. D. Rector St. Paul's Ch-
urch, Boston.
ASA EATON, Rector of Christ Church.

TO THE COMPILER.

DEAR SIR,—I have perused with much inter-
est and pleasure your "Manual for the use of
the Scholars of the Salem Street Sunday School,"
under your superintendence. Viewing this as a
seasonable publication, and well calculated to
promote the moral and religious improvement of
our children and youth, it is my earnest wish
that it may be introduced into all our Sunday
Schools, and find its way into every family. May
it be accompanied by the blessing of Him, who,
in the days of his flesh, said, Suffer the little chil-
dren to come unto me, and forbid them not; for
of such is the kingdom of heaven. Yours, &c.

A FRIEND OF THE RISING GENERATION.

Manual for Sunday Schools.

Also just published, as above, "A Manual for the
use of Children in Sunday Schools, contain-
ing an Address to the Scholars, Dr. Watts's Seri-
ous Address to Children and Youth, Prayers,
Hymns, &c. compiled by the Superintendent of
the Salem Street Sunday School, Boston." Price
\$12.50 per hundred, and 183-4 cents single.

For a notice of this work see Boston Recorder,
of March 3, 1821.

RECOMMENDATIONS.

From Rev. Serebo E. Dwight, of Boston.
The Subscriber having examined "A Manual for
the use of the Scholars of Sunday Schools,"
compiled by the Superintendent of the Salem
Street Sunday School, Boston," cheerfully re-
commends it as a work inculcating the best prin-
ciples and practices, and calculated to be useful
in those Sunday Schools into which it may be
introduced.

From Rev. William Jenks, of Boston.

The little book, entitled, "A Manual for the
use of the Scholars of Sunday Schools," appears
well calculated to lead the minds of the young
to virtue and piety, and as such is cordially re-
commended to the use of instructors, by

WILLIAM JENKS.

From Rev. Dr. Baldwin, of Boston.
I have perused the Manual for the use of Sun-
day Schools, with some degree of attention. The
sentiments appear in general to be evangelical,
and well calculated to impress the youthful mind
with a reverence for God and religion. I sin-
cerely hope it may prove useful wherever it may
be introduced.

THOMAS BALDWIN.

The above work is also for sale at the book-
stores of Cummings and Hilliard, Richardson and
Lord, Lincoln and Edmunds, S. T. Armstrong,
Charles Ever, and R. P. & C. Williams, Boston.

POET'S CORNER.

From the Charleston Courier.
GOD IS NIGH!

Addressed to a friend during a Thunder Storm.
Hear'st thou the awful Thunders roll?
See'st thou the Lightnings fly?
Does the dark storm appal thy soul?
Remember! God is nigh.
Ah! fear not then the dread alarm:
His ever watchful eye
Will keep thee safe from ev'ry harm—
Remember! God is nigh.
And should the storms of life assail
Thy heart, thy faith to try!
Oh! let them not, my friend, prevail—
Remember! God is nigh.
Cheerless has been my chequer'd day;
I've known no azure sky;
This hope alone, my only stay—
I know that God is nigh!

SUBILITY.

The six following lines on the Children of Israel's departure out of Egypt, Mr. Pope thought superior to anything he ever met with in the English language:—
When Egypt's king God's chosen tribes pursued,
In crystal walls the admiring waters stood;
When thro' the desert wild they took their way,
The rocks relented and pour'd forth a sea:
What limits can Almighty goodness know,
When seas can harden, and when rocks can flow?

MISCELLANY.

THE DEDHAM CASE.

For the Boston Recorder.

MR. WILLIS—I have perused your abridgement of the important Dedham Case. The novelty and character of that decision, will probably induce a review, commensurate with its merits. But as abstracts of the report have, through different channels, been conveyed to the public, it seems proper that, without anticipating a regular analysis, which may require political science, and professional acumen, a plain practical view of the outlines should follow the abstracts.

The first and most obvious trait of the case, as stated, is its intelligible, simple, distinct meaning. Property has been given to a church. A church has been known as a body corporate, from the landing of our forefathers at Plymouth; was recognized and confirmed as such by the earliest statutes; was, by the law of 1754, which the Court copiously quote, expressly empowered, among other things, "to call the deacons to account" respecting their property, "and if need be, commence and prosecute any suits touching the same." It is not shown that at any time, churches have failed to hold property, nor that the right has been doubted. Towns have uniformly been known as corporations, but totally distinct from churches. Towns also have uniformly acted as parishes, where parishes have not been established as separate corporations, distinct from towns or churches; and that one of these corporations would ever have been mistaken for another, is wholly gratuitous and imaginary. But, however unexpected, a decision is past, that, "although the grants of land and donations to the church in Dedham purport to be for the use of the church, yet the church could not hold the same, never having been incorporated as a body politic; and that said grants and donations must be considered as made for the whole town of Dedham. Churches, as such, have no power but that of Divine worship, and church order and discipline."

Thus situated, this is a case of unusual impression. The dispute respects the right to certain grants and donations; the grants and donations "purport" to be one thing, and "must be considered" a different and opposite thing. We have therefore only to hear and learn how the Court make out their result. I shall merely touch the points, and refer to the report for their correctness.

As to some of the grants, the court observe that there cannot be a question, but that the church was to hold the same for the support of a minister. Be it so. But, that the church shall have no voice, nor influence, nor corporate existence, as respects the application of them to this object, does not so clearly appear.

The court admit that there may undoubtedly be donations to a church, which "ought to be considered" for the church's use. If this concession was educed by necessary "purport," the position that in other cases of the same "purport," donations must be for the use of the parish, will necessarily fail. If grants by deed of lands to churches, are for the town, it is better to retract the concession that donations may be to the use of the church.

A parish is not that into which a church is changed, by transmutation; the church has never ceased to exist; the parish is in no case the successor of the church, but as a parish, takes distinctly, the place of the town, and the town only, in cases where from a different organization the town ceases to act as a parish.

The court are pleased to intimate that the place in which the church worshipped was to have a leading operation to determine that a gift made to it, must be to the society. This position is unsupported. No reason is seen why it is true. And other positions assumed in the report are fatal to this. In the same town of Dedham are now other societies. Then Mr. Lamson is not entitled to the avails of these donations, because he officiates in the same place. An addition of territory might have been made to Dedham; all the old territory of Dedham might have been formed into new parishes; and the "residue," or old parish, might now be wholly on the new territory; yet by the express terms of the report, Mr. Lamson would, in such case, be entitled to the benefit of the donations, because he would be the minister of the same old parish, though in a different place.

In the reasoning by which the honorable court brought themselves to their result, we have a right to expect pertinence and precision. But why are we, in a judicial report called to witness an impassioned, vivid display of the horrors, persecution, and rebellion consequent upon the appointment of a minister for the church and society, by the church alone? Does a denial that the Governor can appoint Judges without the Council, imply that the Council can appoint without him, and in spite of him? Does the provision that the people shall choose their own Senators and Representatives, from the necessity of the case, preclude the right of each House to be the Judge of the election of its own members? Towns have the exclusive right of employing their own school-masters; but if the examiner find a candidate incompetent, and refuse him the requisite certificate, was it ever discovered that by reason of this refusal, he, from the necessity of the case, becomes the lawful school-master? And, a multo fortiore, does the right of a church to interpose a negative to the ordaining of a pastor over themselves imply that the church has "the power of electing the minister without the concurrence of the people?" or even that the people have not the power of electing a minister for the society? To urge, as subversive of a general rule, a contingency so extreme, is surely an extreme singularity. This view of the case seems to be an assumption that church & society shall act only in conflict, and conflict shall issue only in unconditional submission or extermination. Let those vindicate this ground who assume it; it is not ours.

How did it pertain to the case before the court, in which the Dedham church had put in issue the question of their corporate rights, to remind them that they were a minority of the society? The assent of the church to the ordination of Mr. L. is pronounced wholly idle and inoperative, amounting to nothing. Why then is the withholding of their assent so prominently brought into the case, as a plea of necessity, to excuse the society for proceeding alone, and to silence the church from complaining, when according to the decision, the assent would have been wholly insignificant? and it would have been an arrant insult for the society to ask it, and arrant folly for the church to offer it. What point of law is illumined by the admonition that "those are mistaken, who imagine that the cause of religion would be served, public worship promoted, or religion and morality more extensively encouraged, by restoring to the churches, the power which they once enjoyed, of electing the minister without the consent of the people or congregation, or by the aid of a council which they might select to sanction their choice." It is not easy to see why so stern a reprehension, applying to nobody, should be thus introduced, unless to evince the sincerity and zeal of the court in their decision; which could hardly be necessary, the whole tenor of the report being abundant for this purpose. A hypothesis on the other side of the question, might be presented, not more remote from pertinence and verisimilitude; those are mistaken who imagine that the cause of religion would be served, &c. by vesting in parishes or congregations, the exclusive right of appointing a pastor over the church, with authority to call meetings of the church, and exercise over the members the whole pastoral office; to superintend their covenant duties; to administer to them the holy ordinances; to be their comforter in affliction, their supporter in the hour of death, and their guide to Heaven; though he may be a man without religion, without a profession of it, in bitter hostility with the church, bent on all means to degrade them, and to turn into ridicule their faith in their Divine Redeemer. It does not become me to say, of Churches, in the decisive language which the court apply to the people, "they never would consent;" but I may say with humility; and, if the answer is doubtful, I must say with trembling of heart, is such the law of our land?

The above enquiries are made with seriousness and gravity, from respect to the tribunal to whose opinions they apply. Had these opinions appeared in burlesque, they would not have occupied our attention; but as they form so great a part of the report, though they may be foreign to the point, it seems proper to mention them, to guard against an implication that they in fact describe the sentiments of all who do not coincide in the opinions, an implication which it would be unjust to the court to suppose they intended.

The court allude to Chief Justice Parsons, and "agreed with him in estimating highly these ancient usages." Why that should be estimated highly, which is merely vain and nugatory, is not perceived. The late Chief Justice in delivering the opinion of the court, from which it does not appear that the present Chief Justice dissented, (Burr vs Sandwich) decides that, to be an inhabitant of the parish is not a necessary qualification of a church member; an opinion which if just, and it is as just as the practice is uniform, prostrates from the root the principle assumed by this court, that those who withdraw from the society cease to be members of that particular church. Judge Parsons observes that the minister of the parish is admitted a member of the church; this court declare that by virtue of the act of ordaining him over the parish, he becomes the minister of the church: then while the subordinate relation depends on the church's assent, the superior relation may be imposed on them. We are informed that "one religious society in the state, from its foundation has departed from the general usage." If before publishing their broad adjudication the court had more fully informed themselves, not only of the ancient usages, but of the rights and rules of other societies and churches, it might have been well. One decision, in a Sandwich case, is said in a note to have been substantially like the present. If

the dismissal of Mr. Burr, by the parish was "regular and lawful," though he and the church dissented, it affords no proof that the settlement of Mr. L. was lawful. No one need be told that a relation or contract, as a public affair, or a marriage, may be dissolved by an authority different from that by which it must have been formed. Probably it will not be maintained that Mr. L. could have been ordained by the parish against his own consent. The host of authorities mustered against general usage is not in "long array."

On the payment of taxes to a minister not elected by the people, the court have decided a case not before them, and appealed to the people. The course is unusual, but the tribunal is competent. Another question, whether churches and parishes who do not agree to depart from ancient usages, shall have liberty to retain them, a people wise to discern their rights, religious and civil, and just to appreciate them, can answer without an amendment of the constitution.

That the parish who pay a minister should be the party contracting the payment, is a dictate of common understanding and common justice, known to every one.

That the parish have a right to contract with a minister for a limited time, or for life, has probably never been questioned.

That ordination is nothing but setting apart, installing, or inaugurating one who has been chosen to the office, and tendering him the fellowship of the churches, who assist at the ceremony; that it is but a carrying by the people of their choice into effect; that no power spiritual or temporal is conferred by the imposition of hands: and yet, by virtue of the act of ordination over the parish only, a man becomes the lawful minister of the church, has a right to call church meetings, and do all other acts pertaining to settled and ordained ministers:—all this taken together it is not wise to attempt to understand. It is not the imposition of hands which confers power; it is the act of ordaining: the distinction is occult, but the difference is represented to be prodigious.

That a church has no legal existence, except when it happens to have property, and even then exists as a fictitious entity, for the sole equitable purpose of holding its own property in trust for the parish, may be gathered from observations interspersed among the facts stated, and statutes cited: but facts and statutes do not support observations, merely by juxtaposition.

The question whether, when a donation is made to a church, the church has a right to enjoy it; the late opinion of the court; the letter and spirit of the grants considered in that opinion; the letter and spirit of the law; the language and understanding of the parties to those grants; the natural import of the subject; and the paramount authority, the popular sense and meaning, are before an intelligent public, who will not fail to consider, to compare, and to judge. It is hoped the court will have opportunity to reconsider the decision, if that course is better than a correction by the Legislature.

DOMESTIC MISSIONS.

Dancers, May 22d, 1821.
Rev. and dear Pastor,—"The Female Society to aid Domestic Missions" request your acceptance of the enclosed thirty dollars, to constitute you a member for life of the Massachusetts Missionary Society. ANN F. OSBORN, Sec'y.
Rev. SAMUEL WALKER.

Dancers, May 22, 1821.
My dear Friend,—Your official note of this day, enclosing thirty dollars from the Female Society to aid Domestic Missions, and requesting my acceptance of the same, to constitute me a Life Member of the Massachusetts Missionary Society, has come to hand. I beg you to present to the Ladies of the Society, my sincere thanks for this testimony of their affection. No expression of their friendship, could have been more seasonable or acceptable. I value it much, as a proof of your love and respect for me; but more as evidence of your attachment to the cause of Christ. And I would cherish the hope that your example in this instance will be followed by many.

The office I have sustained in the Massachusetts Missionary Society, for several years, has brought me acquainted with the spiritual wants of multitudes within the bounds of New-England. And I mourn that so many thousands, in this highly favored part of our land, are hungry for the bread of life, & have none to feed them; that the cry for help from so many towns in our new settlements, has been heard, without having it in our power to send them relief. I am deeply convinced that our Domestic Missions do not receive the attention they ought, and I earnestly pray, they may soon experience that charitable aid from our churches to which they are entitled; that ministers will, with more particularity and frequency, bring the cause of the destitute in these States, before their people, and our religious journals, with renewed zeal, urge on the conscience and heart of their readers, the duty of bending their support to this important branch of Christian benevolence.

With respectful and affectionate salutations, your pastor, S. WALKER.
Miss Ann F. Osborn, Secretary F. S. D. M.

DEATHS.

In Boston, on the 27th ult. after a long and distressing illness, which she bore with a Christian fortitude, Mrs. Mehitable Millet, the consort of Capt. Abraham Millet. As a wife, she was a pious, affectionate, industrious, prudent woman.—As a Parent, a kind and faithful mother. As a Philanthropist, she was a friend to the poor, and more particularly to orphan children. She was beloved by her family, respected by her friends. As a Christian, she was a firm and sincere believer, in that pure and holy doctrine, which Jesus Christ taught his followers, when he was upon earth.—She took her departure from this world in the way that every Christian would wish to depart, with a full assurance of everlasting happiness beyond the grave. [Communicated]

At Wrentham, May 7th, Mrs. Scibilia, wife of Mr. Moses Mann, in the 78th year of her age.—She possessed an amiable disposition, great strength and perspicuity of mind—was distinguished for humility meekness and piety—had very correct views of, and a firm belief in the doctrines of grace—was a professor of religion for more than thirty years, during which time, in her life and conversation, she adorned her Christian profession. Her bereaved husband, is left to mourn the loss of an affectionate companion, her children a kind mother, the church a valuable and distinguished member, and the society a praying soul.—[Communicated]

AMERICAN EDUCATION SOCIETY.

The Treasurer of the American Education Society acknowledges the following receipts in May 1821.

By Mr. N. Willis, from C. A. a female friend, \$4.25; from E. A. 3.00; Money found by John W. Adams, 47 cts.; "Amicus," 1.75; Oliver Bannister, 3.00; "Veronica," a thank offering to God for an answer to prayer, 3.00; Subscriber to the Recorder, Ovid Village, N. Y. 1.32; A. O. Halsey, Schenectady, 50 cents; J. P. Bucking-ham, 50 cts.; Rev. J. Merrill, a saving 1.20 18 29
Unknown friend, 1 50
Friend in Westminster, Mass. 50
Names unknown by Mr. Harlow, 8
Lady in Hanover, N. H. 2
Friend to the Society, Newport, 2 50
Mary Halliburton, Exeter, N. H. 50
Rockingham Charitable So. 60
E. Fairbanks, Barnet, Vt. 1
Charity box kept by Rev. J. Woods, Warner, 2 52
Two females, Chilmark, 2 25
Fem. Benev. So. Gloucester, Mass. 18
also 12 pair socks, 18
Misses S. & M. Allen, New-York, 50
Female Aux. Ed. Society, Newburyport, 62
Monthly Concert, in Hopkinton, Mass. 9 71
Monthly Concert, Gloucester, 5th Parish 25
Fem. Ben. So. of Abington & Bridgewater, 25
Fem. Aux. Ed. So. East Parish, Medway, 37 58
Ladies of Millbury, Mass. 12 77
Fem. Aux. Ed. Society, Beverly, 49
Aux. Education Society, Windsor, Mass. 31
Fem. Charitable So. Holliston, Mass. 30
Lady of Rev. B. Emerson's Chh. Salem, 10
Lady of do do do 10
Aux. Education Society, Peru, Mass. 34 31
Collected by Rev. Thomas Murdock of Portland, Me. exclusive of two life subscriptions, From Rev. A. R. Gorham, Me. \$3; Northyarmouth, 1st Parish, 16 35; do. 2d Parish, 7 87; North Meeting-house, Bath, 23 54; do. Brunswick, 13 28; Several individuals, Augusta, 16; An individual, Hallowell, 3; Contributed in Freeport, 8 9; do. Kennebank, 20 30; B. & S. L. two little Misses, saved by abstaining from sugar 6; Contributed in Kennebank Port, 22 48; Mrs. Cleaves, Biddeford, 13; Contributed in Saco, 11 39, 164 30
Rev. N. Sprague's Chh. & So. Keene, N. H. 13 10
Proceeds of Jewellery, do 3 65
In a letter from Brattleboro', Vt. 5
Monthly Concert, Putney, Vt. 5
A few young ladies in Brewster, 1 75
Wm. Ropes, Boston, \$50—A Friend, 500 550
A small So. of gentlemen, Townsend, Ma. 5
A gentleman of Augusta, Geo. 2
Female friend to the cause, Geo. 10
Ladies in Bucks County, Geo. 29
Female friend Waynesboro', Geo. 50
Avails of a Physician's practice in Norfolk Co. on a certain number of Sabbaths, 3
Monthly Concert, Medway, West Parish 1
Rev. Mr. Prentiss, Northwood, N. H. 3
Ed. & For. Mission So. Alstead, N. H. 8 4
A young lady, Norway, 2
Fem. Benev. Society, Milford, Mass. 15
Friend in Sterling 2
Individuals in Westborough, Mass. 2
Also 2 pair Footings, 50
In a letter from Cornish, N. H. 10
Hillsboro', N. H. Bible & Chh. So. 25
Phebe Everett, Fishkill, N. Y. 5
Two friends, Johnston's settlement, N. Y. 2
From Salem by Rev. Mr. Cornelius, 3
A few females in Westminster, Mass. 11 50
Also 2 1-2 yards woollen cloth for pantaloons; Dimity; 1 pair Nankin, do.; Woollen cloth and flannel for Vests; 3 yds. Shirting, 5 pair footings, 3 neck hkerf. and 1 do. cotton. 50
A friend in A. 1 pair footings and Rev. S. Green's So. S. Parish, Reading, 37 63
Two friends in Canton, Mass. 6
Do. Ladies in do. 2
Two individuals, Salisbury, Con. 75
Church and Congregation, Lee, Mass. 18 5
Berkshire Aux. Education Society, 7 64
Two Females, Ludlow, 5
Female Cent Society, Westborough, Ms. 42 16

Life Subscriptions.
Rev. Joseph Strong, D. D. Norwich, Con. from females of his Church and Society, 40
Rev. Anna Cummings, Northyarmouth, from Ladies of 1st Parish, 40
Rev. Joseph P. Fessenden, Kennebank Port from Ladies of his Society, 40
Rev. S. P. Williams, from ladies of the 1st Presby. Society in Newburyport, 40
Rev. Paul Jewett, Fairhaven, from females of his Church principally, 40
Rev. Samuel Johnson, Alna, Me. from individuals of his Church and Society, 40
Rev. Samuel Green, Reading, from female Cent Society, South Parish 40
Rev. James Millmore, Newbury, from Female Cent So. Belleville & gentlemen of his So. 40
Rev. R. G. Dennis, from Fem. Ed. So. of Topsfield, and collections at Mon. Con. 40
Rev. Sewall Harding, from Fem. Chh. So. 2d Parish of Waltham, 40
Rev. Joseph Goffe, Millbury, from ladies of his Society, 40
Rev. Luke A. Spafford, Gilmanton, N. H. from his Church and Society, 40
Rev. W. Tyler, from Female Society, S. Parish of Weymouth, 40
Misses A. and M. Whiteheads, joint annual Clearings, Georgia, 100
A. P. CLEVELAND, Treasurer. } No. 10, Merchants-Row. } \$2174 30

*The above donation was enclosed in the following Note:
SIR—Since the employment of Physicians must necessarily be pursued on the Sabbath, as well as on other days of the week; and as this is a day particularly consecrated to the service of God; I have thought it the duty of men in that profession, to devote a part of their earnings on this holy day to some of the Institutions for the cause of Zion. The avails of my practice for a certain number of Sabbaths has been three dollars; which I transmit to you, with the desire that it may be applied to the use of the Education Society. Yours, &c. M. D.

†The following letter inclosed this donation: "CORINTH, MAY 9, 1821.
Respected Sir—The question "Shall the American Education Society go down?" together with the pathetic and importunate addresses of some of the ardent friends of that society, have agitated the hearts of many who have heretofore been almost insensible to the wants and claims of this invaluable Institution. Christians begin to awake to the too long neglected calls of charity, to bring into exercise those nobler and sympathetic powers which have so long lain dormant, and which must ever be counted an ornament to the Christian character. It is truly pleasing to see here and there a "field" devoted to Christ, cultivated by the hand of piety, for the express purpose of promoting the great and benevolent designs of an institution so deserving of patronage as the American Education Society.

As a meeting is in contemplation this evening, to be held in this neighbourhood of such persons as are disposed to associate together for the purpose of cultivating one or more pieces of land for the above named object, and as the infirmities of age incapacitate me from taking so active a part in the contemplated labour of love as I could wish, I enclose Ten Dollars, which you will please to receive as the fruit of my regard for this excellent Institution.
May Christians enter more deeply into the spirit of the times—cheerish that spirit of liberality which the gospel inculcates—and no longer "withhold more than is meet," which is one procuring cause of such leanness of soul among many professing Christians.
Yours &c.

SEASONABLE ARTICLES.

MATTRESSES, filled with the best CLOTH, or the best MOSS, on hand, made to order by J. BUMSTEAD & SONS, 68, Cornhill.

Whitely's Compend of General History, NEW Edition, with Questions—together with the other Books ordered to be used in the Classical School in this town, for sale by ARBON & LORD, No. 75, Cornhill.

NEW SCHOOL BOOK.

JUST published, "A Systematic Introduction to English Grammar," by JOHN L. MURST.

Extracts from the Preface.
"It is the design of the little work now to the public, to furnish instructors with a method of teaching English Grammar, which render the study, from the beginning, pleasant, and the progress rapid."

"It is thought that this work, as an introductory one, will be found to have the advantage of others in two respects; first, in employing greater simplicity of language; and secondly, exhibiting a more perfect system of instruction and exercises, by which the pupil will be enabled to understand and apply what he learns every step of his progress."

"The author has labored to attain a more useful object, that of selecting and arranging materials in such a manner, as to exhibit, in every idea to be communicated, a clear, every where, gradually, from the simple and easy things to those that are more complex; and to build every rule, remark, and ample, upon those that precede, so 'systematically,' that nothing shall anywhere be anticipated. This work is for sale at the bookstore of J. & C. Williams, Cornhill-Square, Boston, 25 cents. ep3w June 2

SHAW'S WORKS.

JUST Published by DANIEL OLIVER, and sold by G. CLARK, No. 17, Cornhill, Boston.

The Works of Rev. SAMUEL SHAW, A. M. The above works are highly recommended following gentlemen:—By Right Rev. Dr. Thomas Barlow, Bishop of Lincoln; Rev. Job Orin, Dr. Williams of London; Rev. Dr. Porter, Samuel Woods and Murdock, of Andover; Rev. Mr. Dwight, Baldwin, Sharp, Jenks and Barr, of Boston; Rev. Messrs Codman and Harris of Rochester; Rev. Dr. Kirkland, Emmons, Chapin, Senner, Parish, Morse, Miller, Staughton, Blatchford, Dana, Worcester, Romeyn, Spring, and M. L. Gentlemen holding Subscription papers, which names are attached, are requested to turn them to G. Clark, 17, Cornhill. June 2

Cure your COLD and COUGH before it is too late.

WILKINS'S VEGETABLE ELIXIR, is a certain cure for a Cough, and gives immediate relief in all Colds, especially when the lungs are affected. It is composed entirely of Vegetables, and can have no bad effects on a person. NO RELIEF, NO PAY.

Any person who takes two bottles and receives no benefit from it, shall have his money refunded. For sale by S. PILSBERRY, at the Sign of Luke's Head, No. 56 Hanover-street; by DANIEL HENCHMAN, Cambridge-street, corner Chamber-street; and by S. KIDDER, Charlestown. Price 50 cents a bottle. June 2

Self Knowledge, or a Science to be Studied. Second Edition, with Notes.

JAMES LORING has just published, A Treatise on Self-Knowledge; showing the Nature and Benefit of that important Science, and the Way to attain it; intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. To which are added, Questions adapted to the Work; for the use of Schools and Academies. Price 25 cts. bound, and 37 1-2 cts. in boards. This standard little volume, comprehensive and judicious in its plan and arrangement, proving itself to the judgement of the most mature age and understanding, and happily adapted to the best improvement of young persons, being now published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is so richly stored. 3m May 5

Improvement of the Mind with Questions. JAMES LORING, has just Published and for Sale at his Book-Store, No. 2, Cornhill, 50 cents half bound and 63 cents in sheep, and lettered:—THE IMPROVEMENT OF THE MIND.—By ISAAC WATTS, D. D. to which are added, Questions adapted to the Work; for the use of Schools and Academies.

Dr. Johnson's Recommendation.
"Few books have been perused by me with greater pleasure than Dr. Watts' Improvement of the Mind; of which the radical principle may indeed be found in Locke's Conduct of the Understanding; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended." Dr. Johnson's Life of Dr. Watts.

The above volume contains the whole of the First Part of Dr. Watts' Improvement of the Mind. This is believed to be sufficiently complete in itself without the capacities of Youth particularly suited to the capacities of Youth persons. Both Parts might render the Work too expensive for many scholars, and thus exclude the whole. As this First Part was originally published in a separate volume, it is plain the excellent Author did not consider it as having any indispensable connexion with the Second. Also—Mason's Treatise on Self-Knowledge, with Questions adapted to the Work, for the use of Schools and Academies; Doddridge's Rise and Progress of Religion in the soul, with an Index, now first added—Florian's William Tell, Switzerland Delivered, with a frontispiece. First Catechism for Children containing Catechisms necessary to be known at an early age. By Rev. Dr. Blair.

In the press, Edwards on Affections, and others by Eberly, From the London edition. Elements of Orthography by way of Question and Answer. ep3m April 1

MUSIC TUITION.

MR. S. P. TAYLOR, from New-York, Organist and Teacher of Music, and Organist of the "West Church," respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano Forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 6, Milk-street; or at his house in Clark-street, where he will give Instructions to those Pupils, who can have the use of his Piano-forte. copf Jan 2

NOTICE is hereby given, that the subscribers to the Estate of STEPHEN FLAZIE, late of Quincy, in the County of Norfolk, yeoman, deceased, has taken upon herself that trust; by deed bonds as the law directs.—And all persons having demands against the Estate of the said deceased, are required to exhibit the same, and to make payment to the said FLAZIE, Administrator, or to DANIEL SPEAR, her Attorney, Quincy, June 6, 1821.